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ABSTRACT

Multicultural education is defined in this paper, and recommendations are presented for translating this definition into educational practice. The paper is divided into three major parts. In the first part, the historical background of the concept of multicultural education is described. Different theories of cultural pluralism are discussed and criticized on several grounds. A new "socioeconomic" ideal of cultural pluralism is described which involves the replacement of centralized bureaucracies, large corporations, and over-congested urban centers by a decentralized system of self-governing communities. This ideal society, it is argued, may be unrealizable, yet it can serve as the basis for conceptualizing multicultural education, which is defined as a multidisciplinary educational program providing multiple learning environments that properly match the widely varying academic, social, and linguistic needs of students. This section concludes by outlining student and teacher goals for realizing this definition. The second part of the paper lists guidelines for translating the conceptual framework into classroom practice in elementary and secondary schools. The third part of the paper discusses the relationship between multicultural education and international studies, and how to extend the framework for multicultural education to international studies. Guidelines are provided for developing a total curriculum (grades K-12) around the concepts of (1) democracy-equality, (2) cross-cultural understanding, (3) interdependence-global survival, and (4) socio-cultural change. (KH)

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SOCIOECONOMIC CULTURAL PLURALISM: ITS MEANING FOR THE FUTURE AND EDUCATION

Bob H. Suzuki

The past decade or so has seen the emergence of cultural pluralism as a significant concept in education. Its primary embodiment has been in the field commonly referred to as multicultural education, which has undergone rapid growth in the past 10 years. However, there have been many, widely-differing conceptualizations of multicultural education forwarded by its various proponents and, as a consequence, the field is currently so ill-defined that just about anything passes under the name of multicultural education. Moreover, many multicultural education programs are so narrowly conceived that they can address very few of the concerns voiced by this 15-year-old student:

> There is mass confusion in the minds of my generation in trying to find a solution for ourselves and the world around us. We see the world as a huge rumble as it swiftly goes by with wars, poverty, prejudice, and the lack of understanding among people and nations. Then we stop and think there must be a better way and we have to find it.

This state of affairs is quite unfortunate because there is a continuing and increasing need for multicultural education in the decades ahead. According to the 1980 U. S. Census, minorities comprised about 21 percent of the total population, or over 1 out of every 5 persons. Thus, minorities can no longer be considered a relatively insignificant proportion of the population. Furthermore, if one looks at the school-age

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population, minorities are probably closer to 30 percent of the population. What is even more significant is the rate at which the minority population is growing. From 1970 to 1980, the White population grew by less than 7 percent; whereas the minority population increased by about 30 percent--more than 4 times faster. At these rates of growth, by 1990 the minority population will comprise at least 25 percent of the total population, or 1 out of every 4 persons. In California, the most populous state of the union, it is projected that by 1987, minorities will comprise over one-half of the state's population.

Equally significant is that, while minorities currently constitute about one-fifth of our population, the proportions are almost exactly reversed in the population of the world as a whole. In fact, Whites comprise less than one-fourth of the world's population; whereas the overwhelming majority of the world is populated by people of color. Given the increasing interdependence between nations and the significant changes in the patterns of international trade it is clear that Americans will engage increasingly in interactions with people of different cultural backgrounds in both the domestic and international context.

Thus, if Americans are going to solve our major societal problems and also function effectively in the international arena, our schools must give increasing emphasis to the knowledge, skills, and values that are necessary to function effectively in various cross-cultural contexts. Furthermore,

we must develop a conceptualization of multicultural education that will remain relevant to our rapidly changing society and be based on a broader concept than cultural pluralism.

To address these issues this chapter has been divided into three major parts. In the first part is a conceptual framework that will provide a more coherent and comprehensive definition of multicultural education. In the second part are some guiding principles for ways of effectively translating this framework into educational practice. The third part examines the relationship between multicultural education and international studies, or global education, and how the framework for multicultural education can be extended to international studies.

Development of Conceptual Framework for Multicultural Education

Historical Background

A historical perspective is essential in order to fully understand the concerns and issues with which people in the field are grappling today. The historical antecents of multicultural education are usually traced back to the period between 1880 and 1920 when the massive immigration from Eastern and Southern Europe was taking place. This massive influx of humanity, called the largest migration in human history, created severe social problems.

In the face of all these problems, the flood of immigrants was viewed with great alarm by the dominant, native-born WASPs and triggered the reactionary Nativist Movement. Starting in

the late 1800's, this movement reached its zenith during and after World War I and was directed primarily at White ethnic groups of Eastern and Southern European origins. The result was widespread violence against these groups, including several lynchings.

Nativism was aided and abetted by the so-called Americanization Movement, whose proponents wished quickly and forcibly to assimilate the millions of new immigrants into the mainstream of American society. The public schools played a major role in this movement through their intensive efforts to Americanize the children of the immigrants.

During this same era, IQ testing was started on a massive scale. Almost two million military draftees were subjected to IQ tests during World War I. Since their average IQ scores were found to be 10 to 15 points below those of native-born WASPs, the claim was made that persons of Eastern and Southern European origins were genetically inferior in intelligence. These findings were later used to argue for the passage of the National Origins Quota Act of 1924. This law severely restricted further immigration from the countries of Eastern and Southern Europe on the grounds that persons of such origins were of inferior racial stock.

As a result of the Nativist and Americanization Movements, millions of White ethnics were forcibly and traumatically acculturated into the American mainstream. The almost total obliteration of the cultural identities of these groups, which

are only now being painfully revived, testifies to the brutal effectiveness of these movements.

Sad to say, only a few voices, such as that of the philosopher Horace Kallen, were raised in protest against this unreasonable demand for complete assimilation on the part of the new immigrants. Kallen was among the first to articulate the philosophy of cultural pluralism which he argued was a more democratic alternative to Anglo-conformity. However, the protests of Kallen and other pluralists were ultimately overwhelmed by the powerful forces of Americanization and the growing industrial ~~cor~~porate state.

During the past two decades, however, the philosophy of cultural pluralism has experienced a strong revival, largely as a result of the social upheavals of the 1960's. Most Americans were quite unprepared for the outbreak of the urban riots in the 1960's, and shocked by the militant, highly ethnically-conscious movements by Blacks and other minorities that subsequently followed.

As a result of their involvement in these struggles, many minorities became much more aware of the pervasiveness of the Anglo-conformity bias in the schools and increasingly concerned about the damage this bias was inflicting on the minds of their children. Such concerns led to demands by various minority groups for ethnic studies as an alternative to the existing Anglo-centric curriculum of the schools.

In the early 1970's, two other developments gave further impetus to the eventual development of multicultural education.

One was what Michael Novak has called the "rise of the unmeltable ethnics"--the rising ethnic consciousness of those White ethnic groups, predominantly of working-class backgrounds, who had been subjected to the Americanization process.

The second, almost simultaneous development was the Feminist Movement. Many of the issues raised by the feminists, such as sex discrimination and the low self-expectations of women, were not unlike those being raised by White ethnic groups and those raised earlier by minorities.

It has been within the context of this ferment of conflict and change that the concept of multicultural education first evolved some 10 or more years ago. The concept grew out of the recognition that all of these movements of minorities, White ethnics, and women were basically seeking the same ultimate goal; namely, a more democratic society in which there would be greater equality in all spheres of life.

Through this evolutionary process, multicultural education appears to have been first conceived as Multiethnic Studies; that is, as a consolidation of Asian, Black, Hispanic, and Native American studies. It was then broadened to incorporate White ethnic studies. More recently, many of its advocates have included feminist viewpoints. Given the obvious difficulties involved in trying to incorporate the diverse perspectives and concerns of all these groups, it is not surprising that so many widely-differing conceptualizations of multicultural education have evolved.

Re-examining the Concept of Cultural Pluralism

With that cursory review of the historical background to the development of multicultural education, we can now re-examine the concept of cultural pluralism. This concept is usually taken to be the fundamental basis for multicultural education; in fact, multicultural education has been defined as the institutionalization of the concept of cultural pluralism in the schools.

However, most definitions of cultural pluralism in use in the field are rather fuzzy. Generally, cultural pluralism is defined in terms of an ideal multiethnic society in which various ethnic groups have mutual respect for each other, enjoy equal rights, and are able to preserve and foster their cultural traditions.

Unfortunately, such definitions have a number of limitations and inadequacies, which have not only left multicultural education quite vulnerable to its critics, but have also sometimes led to misguided notions about the goals of multicultural education. Therefore, consider some of the more serious limitations and inadequacies in such definitions.

First of all these definitions place too much emphasis on the culture of an ethnic group. They seem to imply that if each ethnic group is able to maintain its culture, the problems of racism, sexism, and class inequality--the major societal concerns that led to the development of multicultural education--will somehow disappear. This is a rather naive view that ignores the complex causes of these problems.

Second, these definitions do not adequately convey the two-sided dialectical nature of cultural pluralism. It is not enough to say that there will be unity with diversity. Critics have charged that the promotion of cultural pluralism will lead to unbridled ethnicity and intensify conflicts between ethnic groups. Such charges arise because insufficient attention has been paid to this dialectic between the particular aspects of an ethnic subculture and the universal aspects of the larger common culture.

To take an extreme example cited by Harvard sociologist Orlando Patterson, suppose an ethnic subculture believed in human sacrifice as one of their religious practices. Now the question is: Would this practice be allowed by the larger society under a policy of cultural pluralism? The answer would clearly be no--particularly if they were sacrificing people outside their own ethnic group! In such a situation, they would undoubtedly be forced to conform to the society's universal prohibition against murder.

A less extreme but more controversial example is the issue of abortion. Is that murder or isn't it? Here we have a conflict over whether a value should be universal or particularistic. Pluralistic societies are often faced with many such questions and must resolve them based on some theory of justice that weighs the rights of individuals and groups against the best interests of the society as a whole. Thus, there has to be a form of cultural pluralism in which universal and particularistic values would be dialectically balanced

against each other. For example, cultural pluralism must incorporate the universal values of equality, freedom and democracy, as well as the particularistic values associated with the maintenance of cultural diversity. Unfortunately, this two-sided nature of cultural pluralism is rarely underlined and, as a consequence, it is often misunderstood as license for runaway, laissez faire ethnicity, rather than as a way of avoiding such ethnocentric behavior.

Third, these definitions seem to promote a cultural relativism according to which all aspects of every ethnic subculture are seen as worth maintaining and respecting. This type of cultural relativism can and has been criticized on several grounds. For example, it has misled some into romanticizing an ethnic subculture, even to the extent that they accept oppressive or exploitive elements of that subculture as enriching and worth respecting. Such a romantic view overlooks the fact that ethnic subcultures are continually changing under the influence of many forces. An ethnic group must often adapt to these forces to survive, even as it struggles for self-determination. This complex dialectical interplay between necessity and autonomy may produce both strengths and weaknesses in an ethnic group's subculture.

Finally, these definitions assume that the changes necessary to reach the desired state of cultural pluralism can be achieved within the existing social structure. However, we have to realize that the social structure of a society can exert a strong influence on the development and interactions of

the various subcultures that constitute that society. In this regard, it is significant that an increasing number of social analysts are coming to the conclusion that the social structure of most modern, industrialized societies are quite incompatible with the envisioned state of cultural pluralism. They believe that the nature of technology, the huge impersonal bureaucracies and the increasing centralization of power in these societies have severely intensified alienation as manifested by the growing sense of powerlessness and lack of meaning in life felt by more and more people. So, unless changes in attitudes, values, and human relationships are accompanied by fundamental structural changes, cultural pluralism will remain only a utopian dream.

That completes the critique of the concept of cultural pluralism. Is there a better alternative to offer? Despite the criticisms, the concept of cultural pluralism should certainly not be abandoned . However, the concept must be expanded beyond culture and attempt to describe alternative social structures that would be more compatible with a culturally pluralistic society. Perhaps a better term for this extended concept would be socioeconomic cultural pluralism. A description of this concept in a very general way follows in the next section.

THE IDEAL PLURALISTIC SOCIETY

The development of an ideal society compatible with cultural pluralism would require the elimination of most of the centralized bureaucracies, large corporations, and

over-congested urban centers, and their replacement by a decentralized system of self-governing communities. These communities would be egalitarian in nature and would be governed as participatory political and economic democracies in which everyone is insured of a decent standard of living, individual, and group differences are respected, and the rights and freedoms of all individuals are guaranteed. Each of these communities would establish its own priorities and methods and develop a large degree of economic and technological self-sufficiency within the context of maintaining a sensible ecological balance. Finally, all of these communities would cooperate with each other within a larger framework of regional, national, and international coordinating agencies.

Basically, decentralized structure is described, as opposed to the present highly-centralized structure. Thus, the pluralism is both structural and cultural, and can be referred to as a socioeconomic cultural pluralism. There are some good reasons for proposing such a structure, but it would take too long to develop them here.

In any event, this description of the ideal pluralistic society is admittedly rather vague and general. Moreover, one could probably say, "So what! Why talk about such a utopian dream? Besides, what good is this vision of a better society for the purposes of multicultural education?"

In answer to the first question, "So what! Why talk about such a utopian dream?", it can be said that the ideal pluralistic society may possibly be an achievable dream, not an

impossible one. In fact, there are significant developments in this direction taking place even now. Some of these include the development of more appropriate forms of technology that increase self-sufficiency and reduce pollution, community-based urban rehabilitation projects, the establishment of community land and housing trusts, the recent actions of consumer interest groups to reduce the monopoly power of multinational corporations and the growing interest in decentralized economic systems, to name only a few.

Furthermore, there are certain critical global trends, such as the increasing scarcity in the world's natural resources, over-population, the ever-widening impact of environmental pollution and the growing demand by Third World countries for a new international economic order, that may push us even faster toward such a society. This is not to say that the ideal pluralistic society will be realized in a few short years, or even in our lifetimes. However, there is a significant trend in that direction, which makes one hopeful that such a society may be an achievable goal toward which we may at least aspire.

Which leads to the second question: "What good is this vision of a better society for the purposes of multicultural education?" Perhaps John Dewey provided the answer to this question when he wrote that "the conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind;" that is, until we have defined our vision of an achievable better society. Dewey

believed that students should be prepared not for a defective existing society but for an ideal society in which the highest human ideals are achievable and toward which their aspirations could be directed. This perspective provides a conceptual framework for multicultural education.

Premises

The first premise is that the schools are not meeting the educational needs--neither academic nor social--of many racial and ethnic minorities, particularly those who are poor, because they are victimized by the sociocultural milieu of the schools.

The second premise is that the bases in the sociocultural milieu of the schools are victimizing all students.

Third, that while schools preach a lot about democracy, freedom, and equality, the social structure of most schools promote values and behaviors that are quite antithetical to these ideals.

Fourth, that the schools cannot avoid transmitting values.

Fifth and finally, that while the schools cannot operate independent of the prevalent culture and act as the primary means of changing society, they can still play a significant role.

Definition of Multicultural Education

Multicultural Education is a multidisciplinary educational program which provides multiple learning environments that properly match the academic, social, and linguistic needs of students. These needs may vary widely due to differences in the race, sex, ethnicity, or sociolinguistic backgrounds of the

students. In addition to enhancing the development of their basic academic skills, the program should help students develop a better understanding of their own backgrounds and of other groups that compose our society. Through this process, the program should help students learn to respect and appreciate cultural diversity, overcome ethnocentric and prejudicial attitudes, and understand the socio-historical, economic, and psychological factors that have produced the contemporary conditions of ethnic polarization, inequality, and alienation.

Such a program should also foster the students' ability to critically analyze and make intelligent decisions about real-life problems and issues through a process of democratic, dialogical inquiry. Finally, it should help them conceptualize and aspire toward a vision of a better society and acquire the necessary knowledge, understanding, and skills to enable them to move the society toward greater equality and freedom, the eradication of degrading poverty and dehumanizing dependency, and the development of meaningful identity for all people.

This formulation is only a tentative, working definition. Embedded, sometimes implicitly, in this definition are several broad and general goals of multicultural education. Some of these goals pertain to students and others to teachers. To make these goals more explicit, there follows a list of some of the major, long-range goals that are embedded in the definition.

GOALS FOR STUDENTS

1. Students should be helped to develop positive feelings, attitudes, and perceptions toward their own and other ethnic groups and develop a better understanding of their own ethnic background and those of other groups that compose our society.

2. Students should be helped to acquire knowledge, understanding and appreciation of the experiences and contributions of racial minorities, White ethnic groups and women in American society.

3. Students should be helped to overcome their stereotypes of ethnic groups, transcend their ethnocentrism, and gain an understanding and appreciation of the related concepts of cultural pluralism and democracy.

4. Students should be helped to understand the nature of pluralism and interethnic conflicts, including the basic causes of racism, sexism, and poverty and recognize the need for depolarizing such conflicts.

5. Students should be helped to develop their ability to critically analyze and make intelligent decisions about complex societal problems and issues through a process of democratic, dialogical inquiry.

6. Students should be helped to acquire knowledge of the historical and social realities of American society in order to increase their understanding of pressing societal problems and how they may possibly be solved.

7. Students should be helped to conceptualize and aspire toward a vision of a more equitable and democratic society, and develop the skills, knowledge and commitment to enable them to create the necessary changes leading to such a society.

GOALS FOR TEACHERS

1. Teachers must acquire knowledge, understanding, and appreciation of the experiences and contributions of racial and ethnic minorities and women in American society.

2. Teachers must understand the nature of pluralism and intergroup conflict in American society and the basic causes of racism, sexism and class inequality.

3. Teachers must develop a sound, coherent philosophical and pedagogical rationale for Multicultural Education, and acquire knowledge of the basic principles of designing and organizing multicultural curriculum in all subject areas.

4. Teachers must acquire knowledge and skills in identifying, evaluating and utilizing multicultural curricular resources, including human and institutional resources in the community.

5. Teachers must learn how sociocultural factors influence learning and how to diagnose the learning styles and needs of students from different sociocultural backgrounds to maximize the academic and social development of every student.

6. Teachers must understand how their attitudes, values and expectations can affect the motivation and performance of students, particularly those from sociocultural backgrounds different from their own, and how to transcend their sociocultural biases.

7. Teachers must acquire knowledge of various multicultural approaches to teaching, including those that utilize dialogical and cross-cultural techniques to enhance and personalize learning and to create a more democratic classroom environment.

8. Teachers must acquire the necessary knowledge and skills in human relations for effectively managing a classroom of students from diverse sociocultural backgrounds, including the mediation of interethnic conflicts.

9. Teachers must be able to help students increase their academic achievement level in all areas, including basic skills, through the use of multicultural materials and teaching approaches that are sensitive and relevant to the students' sociocultural backgrounds and experiences.

This listing of goals completes the development of a conceptual framework for multicultural education. It should be readily apparent that this framework perceives multicultural education to be of relevance to all students, regardless of their ethnic backgrounds. In fact, in many respects, the need for multicultural education may be as great in all-White, middle-class schools as in schools with multiethnic populations.

Guiding Principles for Translating Theory into Practice

To facilitate the translation of the conceptual framework into classroom practice, a number of guiding principles are suggested. The ten principles listed have gradually taken form through eight years experience in working with elementary and secondary teachers involved with implementing multicultural education and in teaching many of the same teachers through in-service courses in multicultural education. A selected number of these principles follow.

Principle No. 1: The first principle is that Multicultural Education should start 'where people are at.' Basically, this is just a different way of stating John Dewey's well-known principle that the education of children should consider their sociocultural backgrounds and begin with the experiences they bring with them into the classroom.

In terms of multicultural education, the principle simply means that everyone should begin by examining their own ethnic identities and background first. Its importance lies in the fact, shown by many studies, that the self-concept of children can strongly influence how well they do in school.

Interestingly enough, through experience in working with teachers and students, it was found that members of White ethnic groups often have the least knowledge of their ethnic backgrounds. For many of them, ethnicity is almost a dirty word or a taboo subject that should not be probed. If this is the case, this is where one has to begin. In fact, one of the

first things to do in both preservice and in-service courses is to have people look into their ethnic backgrounds.

Principle No. 2: The second principle is that Multicultural Education should help decenter people and, thereby, help depolarize interethnic hostility and conflict. As mentioned earlier in the critique of cultural pluralism, multicultural education should not simply result in increasing ethnic consciousness but must be followed by a process of decentering. Otherwise it could indeed do more harm than good.

One effective way for decentering people is to use their ethnic background as a cross-cultural bridge by showing parallels between their group's experience and that of other ethnic groups. For example, many White ethnics--like racial minorities--have also been victims of oppression and discrimination. However, due to a rather curious social amnesia, many people never learned about or repressed this unpleasant aspect of our historical past. Increasing awareness of such parallels in experience can help develop mutual understanding and empathy between different ethnic groups and contribute to the process of depolarization.

Principle No. 3: The implementation of Multicultural Education should be approached as a long-term process that will not produce dramatic, overnight changes in schools.

Principle No. 4: Multicultural Education should ultimately be integrative, comprehensive, and conceptual. Teachers who are just getting started in the field may wish to begin with small, specialized units of instruction, however,

a more effective approach over the long run is to incorporate multicultural concepts and perspectives into the total curriculum. While this is most easily done in the language arts and social studies, it can even be done in science, mathematics and physical education with some thought and effort. In this respect, multicultural education need not be conceived as a specialized area of education but as a general approach to all areas of education.

Principle No. 5: Multicultural Education should produce changes not only in the content of the curriculum but also in the teaching practices and social structure of the classroom. Most classrooms are not exemplary models of democracy in action. Studies have shown, for example, that rules of classroom behavior and conduct are usually established unilaterally by the teacher and rarely in collaboration with students. They have also shown that teachers ask most of the questions, which usually require rote-recall answers of low-level facts. Students are rarely engaged in true dialogue in which they are stimulated to do most of the questioning and participate in higher-level analysis and critical evaluation. These aspects of classroom interaction patterns constitute part of the so-called "hidden curriculum" that transmits powerful subliminal messages to students and subtly socializes them toward conforming, passive behavior which is quite dysfunctional for effectively participating in a truly democratic society.

Teachers must be willing to change their teaching practices in ways that will make their classrooms more democratic. One approach, among a number of others, that has great promise in this regard is the dialogical approach of Paulo Freire (1970) who originally developed it to teach illiterate peasants in Brazil how to read. Properly adapted to American schools, the approach can dramatically increase student-initiated dialogue in the classroom and greatly stimulate critical thinking. The approach also has major implications for curriculum theory and design.

Principle No. 6: Multicultural Education should be affective as well as cognitive, and should relate to issues that are personally relevant to students.

Principle No. 7: Multicultural Education should help students increase their academic achievement in all areas, including basic skills, through the use of teaching approaches and materials that are sensitive and relevant to the students' sociocultural backgrounds and experiences.

Principle No. 8: Multicultural educators should utilize multicultural resources in the local community and increase the involvement of parents in the education of their children.

Principle No. 9: Multicultural Education must consider the social and historical realities of American society and help students gain a better understanding of the causes of oppression and inequality and ways in which these social problems might be eliminated. This principle is included because many teachers often consider only the more super-

ficial aspects of multicultural education by introducing students to ethnic foods, holidays and costumes.

On the other hand, many teachers avoid considering such issues as racism, sexism and class inequality. However, these other factors are among the most important issues which multicultural education must explore.

Principle No. 10: Multicultural educators must understand that the care, understanding and sensitivity they show toward their students may, in the final analysis, be the most important influences on their motivation and performance. After all that has been said, this principle may still be the most important one for teachers to keep in mind. In my opinion, there is no such thing as a "teacher proof curriculum." Unless teachers are sincerely concerned about their students and seriously committed to educating them, none of the principles discussed earlier will ultimately lead to the desired results.

At the same time, I wish to hasten to add that good and sincere intentions on the part of a teacher is not enough. In fact, the detrimental effects of monocultural education discussed earlier may have even more insidious and damaging effects on children if they are unconsciously promoted by a well meaning teacher who is sincerely concerned about his/her students. Therefore, if teachers wish to effectively implement multicultural education, I believe it is essential for them to acquire the knowledge, skills and attitudes that are embodied in the principles that I have set forth above.

Multicultural Education in the Context of International Studies

Discussed below is the relationship between multicultural education and international studies, or global education, and how to extend the framework for multicultural education to international studies. In many respects the domestic problems and issues being addressed in the field of multicultural education, such as the racism and inequality faced by minority groups, may be seen as a microcosm of the global problems and issues being addressed in the field of international studies. For example, as the economic gap between the have and have-not nations continues to grow, the Third World countries, which constitute the bulk of the have-not nations, have become increasingly concerned with the racism and inequality being manifested on a global scale. These countries do not see as incidental the fact that most of the have nations are largely White and that the have-not nations, containing about 75 percent of the world's population, are largely non-White.

Consequently, more and more of these nations, such as the OPEC and coffee cartels, are uniting to collectively demand the establishment of a new international economic order that would result in a more equitable distribution of the world's resources. Unless these economic aspects of international relations, including the enormous impact of multinational corporations on Third World countries, are included as an essential part of International Studies, any efforts to

increase cross-cultural understanding through such studies may ultimately have little meaning.

By developing the connections between multicultural education and international studies we can measureably increase our understanding of both fields. In our ever-shrinking world we clearly can no longer consider domestic problems and issues in isolation from the rest of the world. This fact was brought home rather painfully to many Americans during the past decade as a result of such events as the Vietnam War and the Iranian Crisis.

Today, international events touch almost all spheres of our lives. We can not fully understand domestic phenomena without viewing them from a global perspective. For example, recent dislocations in the nation's economy can only be fully understood through analysis of the dynamics of the international economic system, such as the actions of the OPEC nations and the relocation of the production facilities of many multinational corporations to Third World nations.

Another example is the global shift in the patterns of international trade. Since the founding of the republic, this country has conducted the bulk of its international trade with Europe. However, beginning in the 1950's, there has been an increasing shift in this trade to the Third World nations, particularly in recent years to the nations of the Pacific Basin. In fact, this country's trade with the countries of the Pacific Basin, especially the Asian countries, now exceeds that

with Europe and is projected to be many times greater over the next few decades.

As a result of this major change in international trade patterns, the financial capitol of this country can be expected to shift within the next decade or two from New York City to Los Angeles, and the entire Western United States will undergo and, in fact is already undergoing, a profound transformation due to the huge influx of capital. Since we know that cultural transformation usually follows closely on the heels of capital transformation, we can expect that the various Pacific Basin cultures will increasingly influence and transform American culture, which is presently rooted primarily in European culture.

Interestingly enough, while domestic phenomena may be more fully understood from a global perspective, conversely we may better understand the plight of the Third World countries by studying the situation of minority groups in the United States. In fact, there are many parallels and in view of these parallels it seems that International Studies could be taught more effectively if it would begin with the study of minority groups in our own society and then relate their experiences to those of people in the Third World countries. By viewing the global situation from the perspective of minorities, students are likely to develop greater understanding and empathy for the plight of the poor in other parts of the world.

Such parallels can be used to make learning about other cultures much more meaningful to students and far more relevant

to their personal lives. Too often people study other cultures from a distance, viewing them in the abstract as something foreign and outside the realm of their experiences. They may acquire a lot of actual knowledge and cognitive understanding of these cultures, but little feeling, empathy, and sensitivity toward them. In fact, many may be familiar with the so-called "expert" in international relations, who has a vast store of factual knowledge about another culture but at the same time displays an almost incongruous lack of sensitivity, sometimes even faintly-veiled contempt, toward members of that culture.

It seems that such cross-cultural gaps could be bridged for many people by having them study and directly interact with people of different cultures within the United States, who are generally far more accessible than people in foreign countries. Moreover, since such ethnic subcultures are an ever-present reality of American society, they are far more difficult to study in the abstract, impersonal way in which "exotic" foreign cultures are often studied. In any case, Americans should have some understanding and feeling for the subcultures in their own society before studying cultures outside of it. If people do not have an appreciation for the cultural diversity within their own society, they are not likely to develop an appreciation for it in the world at large.

Finally, cross-cultural learning cannot be primarily cognitively oriented; that is, it cannot be focused only on factual knowledge, logical analysis, and abstract reasoning to the neglect of the affective, experiential dimension of

learning. True cross-cultural empathy and sensitivity can only be acquired through immersion in cross-cultural learning experiences that arouse feelings and emotions. Yet, feelings and emotions are generally suppressed in schools since most teachers view them as inhibitors of learning. However, as studies have shown, if feelings and emotions are properly directed and controlled, they can be powerful stimulators of meaningful learning experiences and can enhance greatly cross-cultural learning.

Feelings and emotions are generally aroused by sensitive issues that hit close to home and often produce some anxiety in students. For example, such issues as racial name-calling, ethnic identity, and racially-based peer relationships and how they develop among students are among the more potent issues with which students are concerned. The discussion of such issues in the classroom can be used by a skilled teacher to give students a deeper, more personal understanding of the broader social issues that affect international relations. In such ways, multicultural education can be used as an effective bridge to help students gain greater cross-cultural understanding of the more abstract and distant global issues which international studies must address, particularly for the vast majority of students who can not afford to go abroad.

A Conception of Education for a Democratic Society

The development of the framework begins with a description of a vision of an ideal society. As can be seen below, this is

the same description presented in the framework for multicultural education.

Toward a Better Society

> One conception of a better society would require the elimination of most of the centralized bureaucracies, giant corporations, and over-congested urban centers, and their replacement by a decentralized system of self-governing communities. These communities would be egalitarian in nature and would be governed as participatory economic and political democracies in which everyone is insured of a decent standard of living, individual, and group differences are respected, and the rights and freedoms of all individual are guaranteed. Each of these communities would work out its own priorities and methods and develop a large degree of economic and technological self-sufficiency within the context of maintaining a sensible ecological balance. Finally, all of these communities would cooperate with each other within a larger framework of regional, national, and international coordinating institutions.

Goals of Education for a Democratic Society

Democracy/Equality

- Teaching students the concepts of democracy, freedom, and equality.
- Teaching students about the present state of democracy.
- Helping students conceptualize and aspire toward a vision of a more equitable and democratic society.

Cross-Cultural Understanding

- Helping students develop a better understanding of their own ethnic backgrounds and of other ethnic groups that comprise our society.
- Helping students transcend their ethnocentrism and appreciate and respect other cultures.
- Helping students develop an understanding of and a commitment to universal human rights.

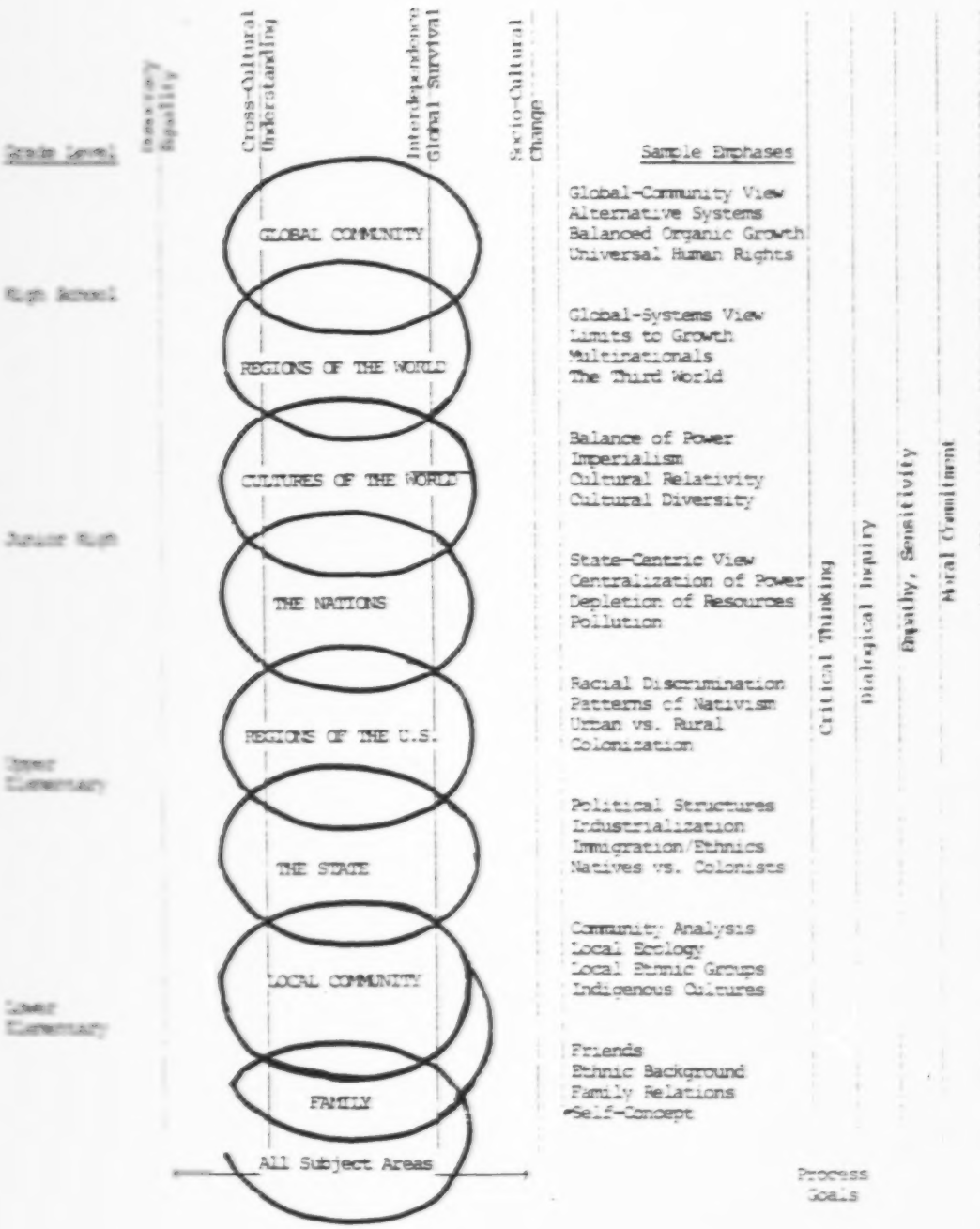
Interdependence/Global Survival

- Teaching students about the interdependence of all the peoples of the world and the values needed for human survival.
- Teaching students about the impending crises facing the world and the need for a global-community view of the world.
- Teaching students about alternative national and international economic and socio-political systems.

Socio-Cultural Change

- Helping students understand the socio-historical, economic, and political forces that have led to the impending crises facing the world.
- Helping students develop their ability to critically analyze and make intelligent decisions about pressing societal problems and issues through a process of democratic, dialogical inquiry.
- Helping students develop the knowledge, skills, and commitment to enable them to create the changes leading to a better society.

The translation of these goals into a curricular framework is illustrated in the following diagram.



THE SPRIRAL DEVELOPMENT OF CONCEPTS

Education for a Derocratic Society

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This diagram has been adapted from an earlier model of curriculum development first formulated by Hilda Taba, (1962) a curriculum theorist. It represents the most comprehensive and ambitious framework in which the total curriculum in all subject areas is organized around the four major concepts presented above. Some of the features of this diagram are:

1. First, each of the four concepts with their associated goals provide a common thread connecting all grade levels from lower elementary through high school. Each of the concepts may be exemplified both in the domestic context (Family, Nation), which is the realm of Multicultural Education, and in the global context (Cultures of the World, Global Community) which is the realm of International Studies.
2. Second, note that the curriculum would begin with a focus on self-concept and the family and gradually decenter the student toward the community, the state, and so forth, toward greater degrees of abstraction through a spiral development of concepts.
3. Third, note that some examples of the types of subtopics that might be covered under each major topic at a given grade level are also shown on the diagram. For example, at the junior high level one major topic listed is "Cultures of the World," under which the subtopics "Balance of Power," "Imperialism," "Cultural Relativity," and "Cultural Diversity" are listed.

4. Finally, the process goals shown on the right-hand side of the diagram refer to certain process dimensions of learning, such as critical thinking and dialogical inquiry. These process goals, like the four concepts mentioned earlier, are also common threads through all grade levels.

Implications for Curriculum Development

Following are the implications of this framework for curriculum development. There are several ways in which this framework can be applied in developing curriculum.

1. TOTAL CURRICULUM, K-12

   Provides framework for all subjects, all grade levels. Not likely to be implemented in most school systems.

2. SINGLE SUBJECT, SEVERAL GRADE LEVELS

   Provides framework for single subject taught across several grade levels; e.g., social studies at the K-6 levels or at the junior high or high school levels. May also be applied to other subjects such as language arts, science, art, etc.

3. ONE GRADE LEVEL (Replace grade levels on diagram by time during term)

   Provides framework for all subjects at one grade level; e.g., it may be applied to an integrated day approach in an elementary classroom.

4. SINGLE SUBJECT (replace grade levels on diagram by time during term)

   Provides framework for a course at the junior high, high school, or college level.
   Example: Outline for College-Level Course on Global Education:

   I. Culture, Cultural Change, and Education

   II. Pluralism, Social Class, and Education

   III. Sociocultural Forces and Education

IV. Global Survival and Education

V. International Relations and Education

VI. Education for a Democratic Society: Goals and Practices

5. GENERAL EDUCATION (Replace grade levels on diagram with sequence of courses)

Provides unifying, interdisciplinary framework for a college-level General Education program.

The most comprehensive and ambitious application would be to use it in developing the total curriculum of a K-12 school system. However, such an application would require sweeping curricular changes in all subjects at all grade levels. Realistically speaking, such changes are probably not feasible in most school systems.

There are, however, more limited and less ambitious ways of applying the framework. One such way is to apply the framework to a single subject which is taught across several grade levels; for example, social studies at the K-6 levels.

Another less ambitious application is to use the framework to develop curriculum for all subjects at one grade level; for example, by using it in conjunction with an integrated day approach. In this case, the grade levels on the diagram should be replaced by time during the school term.

Perhaps the most feasible application of the framework would be to use it in developing a single course in a particular subject. As an example, there is listed the outline for a course taught for many years on Global Education which was based on the framework.

One other possible application of the framework is to use it for the purpose of developing a college-level General Education program. In applying the framework for this purpose the grade levels on the diagram should be replaced by the sequence of courses that comprise the General Education program.

Conclusion

It is becoming increasingly clear that the next two to three decades are going to be extremely critical ones in which the very survival of humanity may be at stake. Even some of the most sober-minded analysts are predicting that we will face a number of unprecedented crises within this period of time. As mentioned earlier, these crises include the very real possibilities of massive starvation, worldwide pollution, the depletion of nonrenewable resources and nuclear holocaust. All of these crises could occur within our lifetimes and certainly within the lifetimes of the students who are presently in the schools. If we are to prepare these students to avert these crises, we must develop a broader, longer-range view of the purposes of education.

It is hoped that the conceptual framework for multicultural education presented will contribute to the development of such a view among educators. In fact, if educators provide the necessary vision, idealism and leadership, then multicultural education will not become just another passing fad but will remain a significant force in American education in the years ahead.

However, educators are presented with a tremendous challenge that will obviously not be easy to meet in these difficult times. Nevertheless, educators have always prided themselves on their dedication to higher human ideals and will, hopefully, be equal to the challenge. Despite the prevailing cynicism, continuing budget cuts and the growing attacks on education teaching, as a profession, is one of the nobler, more significant and most spiritually rewarding areas of human endeavor. Schools are one of the few institutions in our society where idealism and the vision of a better society can still be promoted and, consequently, the schools have a crucially important role to play in our society; particularly in the next few decades as we face problems and crises of unprecedented dimensions.

To be an educator in these days of Proposition 13, Proposition 2½, Reaganomics, and increasing fiscal crises, one has to be an optimist to stay in education. To be a multicultural advocate in education, one has to be an incurable optimist! It can only be hoped that a lot of you are of the incurable variety.

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